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Pacific School of Religion Berkeley, Calif.

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THE SOURCE OF SOCIAL ACTION, *Editorial.* WORLD ADVANCE — A MONTHLY INTERNATIONAL REVIEW, *Oscar Newfang.* ADVOCATING A FEDERATED WORLD, *C. W. Young.* UNDERSTANDING BETWEEN CHRISTIAN AND JEW, *Everett R. Clinchy.* A GREAT AFRICAN, *Albert D. Belden.* COLOR CASTE IN THE UNITED STATES. CAN WE INTERNATIONALIZE RELIGION? *A. J. Saunders.* UNITY IN THE WORLD OF MEASUREMENT, *John C. Krantz, Jr.* WHITHER BOUND RELIGION? *Paul Russell Anderson.* BOOK NOTES, *Joseph S. Roucek.*

Pacific School of Religion Berkeley, Calif.

JUSTICE • BROTHERHOOD • PEACE

WORLD UNITY MAGAZINE

HORACE HOLLEY, *Editor*

THE aim of WORLD UNITY is to reflect the movement of the spirit of the age.

Under the impact of that movement, the conditions of human life have been transformed throughout the world. Ancient customs and habits of thought, long-established institutions, political and economic doctrines, religious beliefs—all have been subjected to a process of transmutation the final outcome of which is not yet discerned.

But it is now generally recognized that the present generation stands between two worlds—the past, in rapid disintegration, and the future, whose character and form imply at least a world order, a universal civilization, based upon conscious acceptance of the brotherhood of man.

To serve that fundamental moral principle of unity; to uphold the possibility of a new and greater era of human advance; to pass over mere rationalizations of former customs; to quicken the vital powers of faith and to give substance to confident hope—this is the effort of World Unity Magazine, an effort dependent upon the loyal support and goodwill of those who share the same conviction because they also have been touched by *the spirit of the age.*

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THE SOURCE OF SOCIAL ACTION

EDITORIAL

STUDENTS of international affairs are appalled by the number and complexity of the problems which urgently press for immediate solution by some as yet non-existent world body.

The reasonable hope has been entertained for more than a decade that the very urgency and pressure of so many problematic situations was steadily moving the public mind in the direction of an ordered peace. The sheer horror of the European War, and its complete futility as a means of achieving any advantage commensurate with the ruinous price exacted by conflict, could not, it was felt, have any other result than to mitigate the will to power on the part of the late victors and suppress the will to revenge on the part of the vanquished. Granting the serious settlements obviously required in many parts of the world, this attitude upheld a conception of social action which visualized the future as a series of compromises and adjustments gradually approaching an ultimate goal of acceptable justice and tolerable conditions of life. Under no circumstances, under such a view, could any nation or people deliberately prefer the terrible hazard of war.

This attitude, which has permeated and conditioned the so-called liberal and middle classes in most civilized lands, served to base the peace movement upon passive idealism and mere expectancy and wish, and to turn over the keys of dynamic action to elements of society serving far different ideals.

The bitter perils now facing humanity demand clearer vision and more penetrating insight into the sources of social action.

How has the historian invariably followed the course of social action in the past? By applying a selective method derived from an

instinctive, unconscious philosophy of determinism. Such and such a condition existed, *therefore* such and such a war inevitably followed. Such and such a war took place, *therefore* such and such a revolution inevitably followed.

History as written is nothing else than a deliberate binding of human beings to an unbroken chain of action determined by an assumed inevitability of re-action to the pressure of certain major events. The formula underlying all this elaborate rationalizing of the past is simply: Victor versus vanquished; the victor in one war gradually weakening, the vanquished gradually strengthening, until after one or more generations, the vanquished becomes victor, the victor vanquished. What this formula actually means, from the spiritual point of view, is that the *conflict psychology,* and that psychology alone, fully describes the whole complex of human nature. Since written history selects only that which proves the fundamental assumption, history proves that one war creates another, and so on to the end of time.

But written history, bound to actions and events, suppresses all mention and hint of every human possibility that for any reason fails to mature in decisive social action and historic event. Blind to the realm of possibility—unaware of all those motives, desires, ideas and ideals which in any age are suppressed and repudiated by that which historically *happens*—history as written stands as merely a one-dimensional record of material fact.

The iron chain of social action can be broken at any moment by a resurgence of man's inner powers. We need not perpetuate wars and revolutions, slaveries and injustice. But to break that chain of social cause and effect we must raise ourselves to the plane where man acts from within and not merely by re-action from without. The proof of this contention is that every true religion has enabled man to rise above society and create a new dynamic impulse. If our racial mind clings to the influences of the past fourteen years, all hope must be abandoned. What humanity needs is the spirit of divine religion, renewed, universalized, and identified with the world as a unit in the eyes of God.

H. H.

WORLD ADVANCE

A Monthly International Review

by

OSCAR NEWFANG
Author of "The Road to Peace," etc.

THE inauguration of a new monthly department in this magazine requires a few words of explanation regarding its purpose and its scope. *World Unity* believes that the welfare of mankind lies in understanding, harmony and cooperation among nations; in world peace and world unity, economic, political and cultural. The purpose of the magazine is the promotion of good will among men, regardless of creed, color, class or country. It strives to point out the methods by which this good will may be practically expressed and by which the political organization which has achieved within individual countries justice, unity and peace may be extended to the whole world and may finally achieve world justice, world unity and world peace.

In harmony with this platform and this policy of the magazine, World Advance will, month by month, discuss the significant developments in current history which show the age-long trend toward political and cultural units of ever-increasing size, and the consequent elimination of economic strife and political warfare from ever-widening areas of the earth, leading at last through the slow evolution of the race toward an ultimate and inevitable world unity.

The method pursued will be the full consideration of a few large movements that have permanent significance, rather than the cursory discussion of ephemeral occurrences in the economic, cultural or political world. Comment will be based on accomplished facts, authoritative data or authentic utterances of responsible

statesmen; and the department will wholly avoid petty political gossip or squabbling, national or international.

The scope of the articles will include advances in the fields of morals, of science and of business, whenever these promise to promote human welfare, as well as developments in the fields of economics, politics and international relations.

TOWARD UNITY IN INDIA

Under the eyes of the present generation there is occurring a development in world integration second in importance only to the organization of the League of Nations. In the great sub-continent of India one-fifth of the population of the whole world,—318,942,000, according to the census of 1921, occupying an area as large as the whole of Europe exclusive of Russia,—is being united under the guidance of Great Britain in a single federal government. This is a population twice as large as that of the Russian Federation, three times as large as that of the American Federation.

Nearly six hundred distinct states, occupying areas ranging from a few acres to the great state of Hyderabad, larger than England and Scotland combined, will by this integration be united in a single sovereignty which will eventually take its place in the family of the League of Nations as a fully autonomous state. Like the other members of the British Commonwealth of Nations. Two of these states, Bengal and the United Provinces, have each a population greater than that of Great Britain; Madras has about the same population as Great Britain; the Province of Bihar and Orissa has about thirty-four millions; the Punjab and Bombay, about twenty millions each. These statistics may serve to give the reader an adequate conception of the size and the importance of the coming Indian Federation.

Regarding the diversity of languages involved in this federation the report of the Indian Statutory Commission states that the census above mentioned enumerates two hundred and twenty-two vernaculars for India; and the report adds: "A man who wished to make himself generally understood in all parts of India (not in-

cluding special areas or remote tribes) would have to be master of as many separate tongues as a linguist who was prepared to accomplish the same achievement throughout Europe." Fortunately, however, this baffling problem in the federation of India has been in a large measure solved by the long-continued status of India as a dominion of the British Empire, which has resulted in making the English language generally understood by educated people throughout the length and breadth of the sub-continent and has caused its adoption for official purposes throughout the extent of India. It may be noted in passing, that a similar solution of the language question is being gradually achieved for the whole world by the League of Nations through the adoption of the official languages, French and English. The importance of the general use of English throughout educated India in bringing the federation of this vast congeries of great and small states within the range of practical politics can hardly be exaggerated.

HINDU-MOHAMMEDAN ANTIPATHY

The achievement of All-India unity is rendered far more difficult than the diversity of languages would suggest by the violent antipathy of the leading forms of religion, the Hindu and the Mohammedan. For well over a thousand years the Mohammedans, although always in a minority when considering the population of the Peninsula as a whole, have been the conquering and the dominant race in India, and their extreme distrust of and aversion to any scheme of federation in proportion to population, which would naturally give them a less potent voice in the affairs of the All-Indian Federation than their rivals, the Hindus, is one of the most difficult problems with which British statesmen have to cope in their work of unifying India. This religious antagonism is of a degree of violence which has not been known in the Western world since the Dark Ages. The report of the Commission mentioned above says that "from September, 1927 to June, 1928, there had been nineteen serious Hindu-Mohammedan riots, which had affected every province except Madras." "In the five years, 1923-

1927, approximately four hundred and fifty lives have been lost and five thousand persons have been injured in communal (religious community) riots."

In addition to these difficulties of language and religion there must be added the supreme obstacle to the political unity of India, the caste system with its enormous "untouchable" or depressed class. While these unfortunates are all Hindus, it is by the upper-class Hindus themselves that they are oppressed and degraded to the position of outcasts. One obtains an adequate idea of the seriousness of this difficulty in the problem of federating India by noting that the "untouchables" number 43,600,000. It is for the rehabilitation of this vast number of oppressed and unfortunate people that Mahatma (Great Soul) Gandhi is working and is proclaiming his fasts. Gandhi insists that in the new Federation of All-India untouchability shall be eliminated, and that these oppressed shall be treated as human beings and citizens of the commonwealth. At the present moment it looks as though Gandhi will win.

PROPOSALS FOR THE FEDERATION OF ALL-INDIA

On what lines are the statesmen of Britain and India seeking to federate India? "The first principle which we would lay down," says the report of the Indian Statutory Commission, "is that the new constitution should, as far as possible, contain within itself provisions for its own development. It should not lay down too rigid and uniform a plan, but should allow for natural growth and diversity."

"The second principle is, that any constitutional change now recommended for British India must have regard to the future development when India as a whole, not merely British India, will take her place among the constituent states of the Commonwealth of Nations under the Crown." "Our conception of the eventual future of India is a sisterhood of states, self-governing in all matters of purely local or provincial interest. Over this congeries of states would preside a central government, increasingly representa-

tive of and responsible to all of them; dealing with matters, both internal and external, of common interest to the whole of India; acting as arbiter in inter-state relations, and representing the interests of All-India."

"If the principle laid down is valid, it inevitably follows that the ultimate constitution of India must be federal, for it is only in a federal constitution that units differing so widely in constitution as the provinces and the states can be brought together, while still retaining internal autonomy."

LESSONS FOR THE LEAGUE OF NATIONS

With three wars going on at the present moment among its member states, it must soon become evident to the states members of the League of Nations that the League's present form of organization is too weak to keep the peace of the world, and that they face the inevitable alternative of strengthening the League or of abandoning it. That the tremendous advance made after the World War by practically all the nations of the earth toward world unity should be abandoned is unthinkable. The only remaining alternative, therefore, is to strengthen and improve the League, in order to render it adequate for its purpose of keeping the peace and promoting the welfare of the world. When the states members realize, as they must in the near future, that this is the necessary course of development of the League of Nations, they may well take several lessons from the procedure and the policy that is being followed in federating the great sub-continent of India. The first of these lessons is, that the consideration of an improved organization for the League should go on separately, while the League continues to function under its present Covenant, and that the new form should be thrashed out and modeled as a whole instead of making the attempt to amend the Covenant piece-meal while it is in operation. The coming federal form of government for All-India is being formulated as a whole while India continues under her present political system; and when agreement shall have been reached by all interests concerned, India will move in her entirety

from her present house of government into her new form of government.

This is the same method which, in 1787, was successfully employed in developing the loosely united American states into the present American Federation. The convention which was arranged by the Continental Congress was instructed merely to amend the Articles of Confederation; but the members of the convention very wisely expanded their instructions and built an entirely new governmental structure, and when this was completed and ratified by the people of the several states, it was substituted in whole for the weak and impossible form of confederation which had existed previously. The League of Nations might well appoint a commission for the consideration of an adequate constitution for world federation, with the understanding that the League would continue to function under the present Covenant until the new federal form had been framed and had received the assent of the people of a sufficient number of the states members of the League.

A second lesson for the League from the Indian scheme is, that the League must have a World Police Force sufficiently strong to compel the submission of all international disputes to the World Court, or to arbitration or conciliation; and strong enough to compel peaceful acceptance of the decisions, awards or conciliatory recommendations. The plan for the Indian Federation contemplates a Federal armed force for the whole of India, especially for the protection of that vast and teeming peninsula from the age-long invasions through the Northwestern Frontier mountain passes.

In the scheme for Indian federation no one feature has received a greater amount of attention and care than the question of the proper ratio of representation in the Central Legislature. When a League Commission begins the consideration of a federal world structure with an adequate World Police Force, it will immediately see the necessity of a mode of representation in the Assembly that gives a fairer basis of representation of the states members in proportion to their population and their importance. Otherwise the larger states will never consent to back up the

League's regulations of international relations by the use of a World Police Force.

A further lesson for the League from the Indian procedure is the necessity of rendering the central authority of the federation independent of the control of the states members, by providing a method for its independent financing of its requirements. The Indian Statutory Commission has laid plans for an independent source of revenue for the federal government that does not rest upon requisitions for quotas from the provinces and states; and this is the only method by which a central federal organization can function with independence and effectiveness in keeping the peace and in promoting the prosperity of the states of the All-Indian Federation or the states members of the League of Nations.

ADVOCATING A FEDERATED WORLD

by

C. W. Young
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A FEDERATED world such as we advocate will be a political unity, created by a constitution adopted by the people of the world, to secure governmental adjustment of international relations, without impairment of the sovereignty of nations in dealing with their internal affairs.

One hundred and fifty years ago, Alexander Hamilton, writing in the Federalist, urging the Colonies to adopt the proposed constitution in order to avoid war among themselves, said: "To look for a continuation of harmony between a number of independent unconnected sovereignties, situated in the same neighborhood, would be to disregard the uniform course of human events, and to set at defiance the accumulated experience of the ages." This reference to sovereignties "in the same neighborhood" is of special significance in the light of present-day conditions, causing Bruce Barton to state in a recent *American Magazine,* "The world, which used to be so big, has shrunk by modern communication and transportation to the proportions of a household." At the present time, our forty-eight separate states are having their mutual relations so successfully adjusted by the connecting political unity that there is absolutely no fear or expectancy that they will be at war with each other, and they are disarmed, trusting all armaments to this unity, that the people of all the states have created, while the nations of Europe, comprising a similar area as the United States, are armed camps, living under a nightmare of constant expectancy of the imminent outbreak of the most awful plague that ever tormented mankind.

The experience of the ages has proved to society that it must employ cooperatively administrative adjustment for all the polit-

ical, commercial and social relations of all men and organizations of men, and must create rules for conduct in all these relations and enforce penalties for violation, in order to minimize dangerous resort to physical combat.

Hobbs, describing ancient times, before the establishment of legal institutions, stated that our ancestors lived their "solitary, poor, nasty, brutish lives." Without legal machinery, men will necessarily and frequently resort to the law of the jungle—the law of tooth and claw—to settle disputes in their dealings or relations with each other. Education in friendship, conciliation, understanding and love has never succeeded in any country at any time in the world's history in making it possible to do away with civil government. Many a time have the ministrations of law prevented violence, when dealing with the most sacred relations of life, such as husband and wife and parent and child, where love and friendship would be supposed to have the greatest opportunity to preserve peace.

In frontier mining camps and cattle countries before the establishment of government, the people were never able to maintain their mutual relations, without bloodshed and violence. The men went about heavily armed and intensively practiced the art of using fire arms. Disarmament and peace came only when the machinery of law was created and set in motion, and rules of conduct were laid down and overwhelming police power was established.

At the present time, all organizations of men, such as corporations, cities or provinces, are under the control and direction of governmental agencies. The only unity, or political entity, or organization of man that is not under governmental control is the nation. Only to nations is reserved the law of tooth and claw. To add to the awful tragedy of the situation is the capacity to slaughter wholesale, multiplied a hundredfold in the last two decades. Nations, just like individuals, must have a supervisory authority over their mutual relationships or resort will be had to physical combat.

Every nation in the world assumes to have sovereign power. But it is impossible for nations to exercise sovereign power over

each other. Just as soon as one of them is forced to yield to the will of another, it ceases to have sovereign power. In mutual dealings there frequently comes the threat of force, expressed or implied. Nations strive to make their governments well armed so as to be able to bolster up their diplomacy. Bullying and bluffing are constantly in evidence and when exercised always result in resentment. The nation with the weaker military power may yield, to raise the issue again when better armed, or when strengthened by pledged cooperation of a powerful ally.

A very large per cent of the mutual individual relationships of men are successfully adjusted among themselves. But there is always a considerable residue that they are unable to adjust. There are incompatibilities of temperament. There are stupidity, selfishness, greed, criminality and other qualities in men that make it impossible for even the wisest always to be at peace with all his fellow men. There are many cases where two honest men, desiring to do the right thing, would fight each other to settle a matter of sincere difference of opinion, if there were no legal methods of settlement. Even the most militant pacifist recognizes the need of government for individual men, supported by overwhelming police force. Peoples of different nations are no more able to adjust their international disagreements peaceably without government than are individuals. Nations are just as greedy, just as selfish, just as stupid as are the individuals composing the nation. Many students of the psychology of nations believe that nations are less likely to do the fair or generous thing toward their fellow nations than are individuals in dealing with their fellows. Professor George M. Stratton, in his book on *Social Psychology in International Conduct,* says, "International life, however, is peculiarly pervaded by mistrust at nearly all times."

Hamilton was very emphatic in insisting that peace compacts would not save the Colonies from war. In the latter part of the eighteenth century, he stated that during the early part of that century there was an "epidemical rage in Europe" for compacts, resulting in proof that no dependence can be placed in "treaties

which have no other sanction than the obligation of good faith." When we signed the Kellogg Pact, we did not expect always to yield our sovereignty to other nations. We know there are likely to be times when we will resist with terrific violence if other nations insist on conduct that is objectionable to us. Else why are we spending more money for war preparation than ever before in our history when not engaged in war?

When two nations disagree and one insists that it is right, it is like a litigant judging the merits of his own case, and all wars are declared on judgments of this character. Justice, the foundation of peace, can only be attained when the legislature of a federated world shall lay down laws for international conduct; a court shall interpret these laws and a world executive, aided by overwhelming police force, shall enforce them.

Though federationists may not believe that their nation should never resist an aggressor nation, they nevertheless admire the pacifists who are so impressed with the horrors of war that they are ready to suffer imprisonment indefinitely rather than bear arms in war time.

We believe that these splendid men and women can be persuaded that international justice must be maintained on the same principles as are used to secure justice between individuals or between cities and counties. It cannot be maintained by laying down and doing nothing. There must be a benevolent power created by society, with authority to define and administer justice. After judgment was rendered in the United States Supreme Court for Virginia against West Virginia, the defendant complied only after it was informed by the Court that the military power of the United States would be invoked, if necessary, to enforce the decree. Our federation thus prevents war between states. We have all possible machinery for securing justice and when a judgment is rendered, it must not be ignored. Society must defend itself with overwhelming power against any individual or any organization of men that are defiant and lawless. When nations disarm, trusting to

the world federation for security, it will be possible to enforce international justice without war.

Federationists gladly pay high tribute to thousands of men and women who are so deeply concerned about war prevention that they are making great sacrificial expenditures of time and money to induce nations to take some immediate practicable step toward peace. We all ought to work in harmony and co-ordination. The federationists ought to sympathize with and cooperate with those who are taking steps toward international accord, that is essential to secure federation, and those working for immediate results ought to encourage those who shed their light upon the path that must be taken to secure lasting war prevention, though years of time may pass before the world can be persuaded to walk therein.

The concept of federation is taking deep root in the consciousness of many people in foreign nations. Lord David Davies of England in his large volume entitled "The Problem of the Twentieth Century" urging world government, says that "The growth of international sovereignty through the medium of international authority is not merely an academic question: it is an eminently practical one which concerns the welfare of every person, no less than the continued existence of every civilized community."

Rear Admiral Bradley A. Fiske truthfully describes the relations of nations that have existed since the beginning of history as follows: "If you will consult history, you will see that practical success in diplomacy rests at bottom on ability to back up argument with force. The resemblance between nations and rival gangsters is so close as to be disquieting. Every nation and every gangster pursues its own ends, outside of both the protection and the domination of enforcible law." It is not pleasant to have the methods that so-called civilized nations are prepared to employ at times, when one fails to obey the dictates of another, compared to the operations of brutal, treacherous, murderous gangsters, but facing facts may aid in finding a remedy.

One does not wish to harrow feelings with a description of

the superlative danger the world is in with its international anarchy. Every nation is armed with the super weapons of superlative deadliness invented during the last twenty years. It is the conviction of most students of war, that in the next conflict civilians, old men, women and children, supporting the men in the front line trenches, will be slaughtered wholesale by deadly bombs dropped from the sky.

Notwithstanding the fearful peril of another war, nations are arming as never before in history. There is the same mistrust as in days of old. Each nation still pursues its own ends, without regard as to whether such pursuit will harm other nations. These fearful possibilities should be constantly borne in mind to make us patient in listening to the claims of the federationists and willing, nationally and individually, to make most any sacrifice if thereby we can minimize war on earth. Though much hardship may be necessary in adjusting to new conditions, eventually no real sacrifice must be made by any nation in permitting its citizens to unite with the citizens of other nations to form a federation. On the other hand, the claim is made that such a unity will very greatly enhance the prosperity of all, as well as abolish war among nations. Oscar Newfang, in his invaluable book entitled *The United States of the World,* shows how the prosperity of each and all the states was very greatly enhanced by the formation of the federation of the states. To convince the world of the value and necessity of federation, there must be a tremendous amount of propaganda and education. There must be courageous surmounting of many difficulties, but the thing can be done.

Gladstone truthfully stated that the American Constitution is the most marvelous document ever brought forth in the gestation of time. Our forefathers hit upon the essential technique of government for international relations without interference with national governments. The world federation, acting under a world constitution, will not be a government of the nations of the world, but it will be a government of the people, by the people and for the people of the world. The world federation will have relatively

little to do with the nations of the world. It will derive its power from the people. It will collect its revenue and recruit its police force or its army from the people of the world, and not from the nations. It will have full power to accomplish all the objects for which it is created. No nation will have any right to hinder or interfere with its lawful exercise of power. The world federation will be supreme in its field of operation, and the national governments will be supreme in their field of operation. There will be coordinate governments, but no national government will be subordinate to any other national government, nor to the international government. The laws of the international government will be supreme in their field of operation, but no less supreme than are the laws of the national governments exercised in their field of operation. The fields are different. It will be one of the duties of the federated world to protect every nation in full exercise of sovereignty in its own internal affairs, and to see to it that neither itself nor any other nation interferes with this exercise of sovereignty.

On creating a world federation, the nations will agree to keep hands off in adjustments of their relations with each other. These adjustments, as in the United States, can be accomplished largely by administration rather than by threat of war on nations. All the political, social or commercial relationships between nations are exercised by the people of the nations, and can be adjusted by exercising authority over individual people. The United States does not compel a state to force the individuals in the state to conform to regulations essential to maintain harmonious interstate relations, but it directly deals with these individuals itself, and no individual can wage war against the United States. Hence the United States have been able, with one exception, to maintain its authority within its own borders with very little use of violent means. The Civil War brought about a settlement of one interstate relationship that was left unsettled when the Constitution was adopted. It is true that states, like corporations or individuals, have been litigants before the U.S. Supreme Court, but such cases have rarely come into

court, and judgments have been executed without the necessity of bloodshed.

The United States federal government decides what is just in interstate relationships and anticipates friction. It decides on rules of conduct to be observed in these relationships, and enforces these rules. At the present time, our states have no expectation of warring on each other. They are all satisfied with the political unity that the people of all the states have formed for the purpose of maintaining justice in interstate relations.

The objection is made that it is human nature to engage in war, and that men always have indulged in war, and that they always will. Human nature can stand suffering and pain, but there is a limit. Folly has to have an end some time. Heretofore, nations believed that there was advantage in war. It is human nature to quit a line of conduct when it becomes superlatively dangerous and never profitable, and human nature will quit war, if it sees another way, and fully realizes what must happen in the next war. Stanley Baldwin, former Prime Minister of England, states that in the next war bombing planes, that by no possibility can be stopped, will slaughter masses of civilians, including women and children. The only remedy is to yield at once to the opponent, or break his morale first by slaughtering his civilians.

Another objection is that if we form a political unity with the peoples of the world living in other nations, that these peoples or a majority of them may unite together to control the unity to our great disadvantage. In answer to this, one must bear in mind that the constitution and laws of the world unity must be of equal application to all the nations composing it, and that we always have the right to rebel against usurpation of power. If we do not enter into a unity wherein we have representation, any number of foreign nations can unite together in hostile action against us, largely in secrecy, and without giving us an opportunity to protest or to counsel with them.

The nations of the world will take the same attitude toward a federated world as our states take toward the federal government.

They will take pride in it, and rejoice over the invaluable harmony that its functioning brings to all international relations.

Under the present clumsy system of independent nations, without any efficient connecting organization, where bitter clashing of interests is inevitable, and where wars are constantly occurring in vain efforts to end the clashing, the peoples of the nations receive grossly erroneous impressions as to the absence of goodness, integrity, friendliness and love of peace that find lodgment in the breasts of all. We do not realize it, but it is a fact that the peoples of other nations are just as much afraid of us as we are of them. They doubt our motives just as we doubt theirs. They are just as sure that their motives and their purpose to be peacemakers are superior to ours as we are certain that our motives and purposes are superior to theirs. As a matter of fact, humanity is much alike the world over. There are rich and poor in every nation. There are the good and the bad, the fortunate and the unfortunate, the wise and the foolish. There are the babes reveling in wisdom hidden from the wise and prudent. There are homes of poor people where love and happiness reign and there are homes of rich people whose hearts are sordid and selfish. Peoples of all nations contribute knowledge and culture for the benefit of all. No nation has any monopoly on genius, or industry. Great artists are born in all. We all have our common griefs and sorrows and our days of laughter and joy. There are lovers, and prattling babes, and fathers and mothers anxious for the happiness, success and moral integrity of their children. We all wonder where we came from and we all try to scan the future, and our hearts long for life eternal. We must broaden our faith, sympathy, and love so as to extend beyond man-made boundary lines. There must be world-wide coordination and cooperation. All humanity now must hang together, or else meet annihilation by wholesale hanging separately.

A third objection may be that the world is too large to make possible governmental adjustment of international relations. This same objection was made when it was proposed to federate the thirteen colonies, and there was much agitation to divide the narrow

strip along the Atlantic coast into three different federations. But bolder and wiser counsel prevailed. Now there has been added to the narrow strip huge territories, extending clear across the continent and up to the Arctic circle. When the federation began, there were only three million people in it. Now there are forty times that number, and the vast increase in territory and population and number of states has in no perceptible way impaired the functioning and efficiency of the federation. A world federation will have a population of only fifteen times that of the United States at the present time.

Fortunately, while the deadliness of modern weapons has mounted in an appalling rate, the facilities for peaceful adjustment have increased in equal proportion. The bloody battle of New Orleans in the War of 1812 was fought fifteen days after the declaration of peace in Ghent. Nowadays, a peace declared in Ghent could be made known in New Orleans a few seconds after such declaration. Today the entire globe can be circumnavigated in much quicker time than required to travel between many of the places in the colonies.

During the great World War, the Allies, representing a major portion of the territory and population of the world, united in one central organization with one commander, or central authority, to overthrow the Central Powers. Just so the world can create one central organization, with one central executive authority, to win the great victory of peace.

UNDERSTANDING BETWEEN CHRISTIAN AND JEW

by

EVERETT R. CLINCHY
Secretary, Committee on Goodwill Between Jews and Christians

WHEN one thinks of world unity in terms of understanding between Christian and Jew, the first feeling may be that here is a strikingly new problem. The conflict appears to reach into every form of human culture. Apparently a solution is impossible; Christian and Jew simply cannot live together. One Christian clergyman in Illinois naively predicted this conclusion in the title of his address to a mass-meeting, "The Problem of the Jew: or, How Shall We Get Rid of Him?" On the other hand, in viewing centuries of Christian behavior toward the Jews through the centuries, the same logic leads one to decide that the way to bring peace is to ban Christians! After second thought, however, perhaps something can be done.

The problem is relatively recent. Mankind has been at this task of building a civilization for twenty-five, fifty, or a hundred thousand years. Christians have been on the face of the earth for only nineteen hundred years. Then, too, the prospects are that both Christians and Jews will have a long time to mature, and behave a bit more intelligently toward each other: the astronomers lead us to believe that the chances are good that life on this planet will continue for a thousand million years. One further observation, at the outset: it is possible to lose perspective. Understanding between Christians and Jews may be one of the less difficult perplexities in learning to live as social beings. Jews and Christians are not "strange" nor "foreign" to each other to the degree that eight out of ten Shriners in Kansas City are to the same quota of merchants in Foo Chow, China.

That being said, the need remains to develop better understanding between American Christians and American Jews.

Community action and thought exist only when the cultural groups comprising that society communicate their aspirations and aims. If the Jews and the Christians, as constituent members of the citizenry let us say of Cincinnati, are not aware of any common ends in building the life of their city, then no real community exists, as far as they are concerned. The answer, of course, is, that the Jews and Christians of Cincinnati *are* conscious of common ends, and in some realms they do adjust their activities in the light of the commonweal. In the business life of Cincinnati, in political loyalties, in community health through hospitals, in the creative arts, Jews and Christians are sympathetically associated, and enthusiastically share their interests. Throughout the nation one notices that the trend of the times is bringing common concerns to the fore, basing comradeship on the recognized parity of Jews and Christians. The result is increasingly higher levels of community-mindedness. To that degree which Jews and Christians are aware of shared interests and responsibilities in an ever larger range of community activities, intellectual and emotional bonds of understanding are established.

Emotional estrangement of cultural groups within a society militates against the community mindedness which other forces are tending to construct. Organized religion in some of its aspects is a contributing cause to the emotional distance between Christian and Jew. Granted that diversified elements of a cultural conflict exists, the fact remains that Christianity with its peculiar notions of revealed truth, complete and final, and Christian behavior with their cruel persecution and intolerant inquisition against Jews, comprise anti-social forces, exactly as a similar dogmatic attitude of Jews toward Christians is anti-social. Even today some Christian and some Jewish sentiments and scruples that have nothing to do with the religion of Jesus or of the prophets, are effective barriers working against democratic community life between American

Jews and Christians. To be sure, here the *intellectual distance* parallels the *emotional distance* curve.

A highly interesting study could be made of the part dogmatic theology plays as barrier to the essential social processes of community life. One example is the Roman Catholic dogma insisting that only Roman Catholics have *the truth,* all others are in error, and it is scandalous for the faithful to inquire into Protestant thought and worship. Then, too, large number of Protestants virtually limit truth and beauty and goodness to baptized Christians. Moreover, the orthodox Jew walls his people from the teachings of Jesus. As far as forces like these three cases are effective, they isolate groups from their fellow citizens. Intellectual distance between Christian and Jew, however, is rapidly being affected by so many elements of modern thought that it is fast becoming a check —or better, a cultivating force—in the realm of emotional distance.

Three observations, at least, can be made in an attempt to account for the emotional distance between Christians and Jews so far as organized religion is concerned. The Christology of Christians is one: thoughtful people hold that it is not nearly an important a cause as many believe, and that it is becoming increasingly less significant a barrier. Second, the behavior patterns of some Jews, racial and religious confused, are offensive to some Christians (as some Christians arouse resentment in some Jews) and the majority of Christians employ deductive reasoning in generalizing about "the Jews." The third factor may be called plain ignorance about the Jews. Ritual murder myths, anti-Semitism, and vague notions that Jews are just "different," are founded largely on ignorance.

Realizing that careful training in straight-thinking, together with knowledge, is the only remedy for prejudice, a committee on goodwill between Jews and Christians has been at work for nine years in this field of human relations and adult education. From 1924 to 1928 the major work was in the cultivation of relationships between Christians and Jews. In meetings, dinners and joint committees there were actual demonstrations of "goodwill." Further,

this Committee found ways in which Christians and Jews could and would cooperate on community enterprises in various cities, and discovered fields in which representative Jewish agencies and Christian bodies were ready to ally themselves in common tasks of social service. *Goodwill* is now taken for granted. During the past twelve months a second stage in the life of this Committee has been reached. The more recent emphasis is one of *understanding.*

By *understanding* is intended, first, knowledge on the part of Christians regarding present-day Judaism as well as acquaintance with the past; second, appreciation of the spiritual values and the cultural contributions for which human civilization is indebted to Jewry. This educational approach Christians are making to the perplexities of Jewish-Christian relationships is likely to free us from any possible arrogance; certainly it should emancipate us from prejudices which result in anti-social (not to say un-Christian) behavior toward the Jews.

Through the Federal Council of the Churches' Educational Secretary, this Committee has focused the attention of Sunday school textbook editors and lesson writers upon avoiding anything that, consciously or unconsciously, would develop wrong attitudes toward Jews. Editors have been asked, also, to treat anti-Semitism frankly, and at the proper occasion to include material that will cultivate correct notions of our neighbors, the Jews. A study covering a considerable portion of the religious textbooks of nine denominations has lately been made, and these findings are being brought to the publishers, not alone to show unfortunate incidents tending to arouse misunderstanding, but constructively to point out neglected opportunities to build fair-minded attitudes toward Jews. In one syndicate of religious school papers for children we are cooperating by securing stories and descriptive articles picturing Jews and their culture in a true light.

Some church school classes possess sufficient background profitably to visit a synagogue, and arrange to have a rabbi explain Jewish ceremonies, symbols, and aspirations. Some schools are inviting Jewish leaders to their general sessions, and at such times

perennial festivals, and certain historical characters are interpreted to Christians. This Committee of the Federal Council shares experience of this character with the denominations for consideration.

The Committee is preparing two discussional topics for the consideration of Christian Endeavor meetings, Young People's Societies, and Epworth League devotions. These themes will deal with situations preventing understanding between Jews and Christians. Last year church societies in all quarters of the country tried out such inter-group discussions, with encouraging results.

College students are curious about the sources of prejudices and interested in discovering causes and implications. The Student Division of the Y.M.C.A., and Y.W.C.A. and some of the church boards of education last year gave attention to Christian attitudes toward Jews on the campus. In several colleges (Maine, Wesleyan, Smith, Columbia, Chicago, Denver, for example) systematically planned approaches were made to the problem. The Committee has detailed records of more comprehensive studies made under supervision at Cornell, Western Reserve and Chicago. In June, at the Intercollegiate Student Christian Conference, Eaglesmere, Pa., a seminar lasting seven days studied the causes and cure of prejudices, and on one morning the entire conference of more than five hundred discussed right principles of relationships between Christians and Jews on American college campuses. As this report is being written there are colleges in the South, and on the Pacific Coast, as well as an increasing number in the Middle West and the East, communicating with the Committee about better understanding between Jews and Christians on their campuses. In some instances three-day conferences, along the lines of the Rollins College, Florida, intercollegiate parley (April 1929) have culminated studies by smaller groups of students and faculty.

The behavior patterns (whether good or undesirable) which adults exercise in their relations with Jews, are concrete tests of what Christianity really is. So, too, with the mental images (whether fair and brotherly, or distorted caricatures like exaggerated Jewish shadows on a wall) which Christians harbor and pass to the

oncoming generation, there is the Christian life which the world sees. This Committee, concerned with understanding and goodwill between Jews and Christians, therefore encourages church agencies to urge re-examination by Christians of their conduct toward Jews and their opinions about Jews. Churches, men's organizations, civic clubs, church federations and councils in various cities have proved excellent instruments for this phase of adults education.

Out of the work of the churches The National Conference of Jews and Christians developed. Jews, Roman Catholics, and Protestants are included in its membership. Newton D. Baker, who is co-chairman with Professor Carleton J. H. Hayes, a Roman Catholic, and Mr. Roger W. Straus, a Jew, has described the National Conference as follows:- "The National Conference of Jews and Christians associates a number of thoughtful and earnest people in an effort to analyze and allay the prejudices which exist between Protestants, Catholics and Jews. The Conference seeks to moderate and finally to eliminate a system of prejudices which we have in part inherited and which disfigures and distorts our business, social, and political relations. To the extent that these feelings are mere prejudices, they will, of course, yield only to knowledge and goodwill, and the work of the Conference can succeed only as it has the support of men and women who are themselves tolerant and who realize the vital importance of tolerance in so complicated a civilization as we Americans now have."

In many cities throughout the nation civic, religious, and adult education groups are cooperating with this Conference on seminars in which Christians and Jews participate.

Goodwill and understanding between two peoples obviously is a two-sided proposition. Some Jews are just as keenly aware of their responsibility in the matter as are some Christians. Certainly the intelligent practice of love, with all its implications, is the most creative resource, and the surest, to lift Christian and Jew alike to higher levels of fellowship in the Great Society.

The thirty-seventh modern movement presented by WORLD UNITY in its department "The World We Live In."

A GREAT AFRICAN

THE STORY OF AGGREY OF ACHIMOTA

by

ALBERT D. BELDEN
London

FEW men of the Negro race have so fully justified its claim to mental and spiritual equality with the rest of mankind as James Emman Aggrey, M.A., D.D., Ph.D. the announcement of whose death in New York on July 30th, 1927, filled the hearts of all lovers of Africa with grief and dismay. This man had come to be regarded as one of the supreme hopes of Africa—an apostle of God capable of leading his fellow-countrymen into a new era of culture and achievement. In a personal letter addressed to him just before his death Sir Gordon Guggisberg, Governor of the Gold Coast, wrote "It is on you that your country will greatly depend in the next fifteen years during which Achimota will be coming into her own . . . . Two generations of Aggreys should save the Gold Coast many an awkward fall." That is one tribute, now take another from a different type. A group of East African white settlers were at a meeting addressed by Aggrey. They were not the kind to sentimentalize about a black, and after some discussion one of their number summed up their feeling characteristically:—"The man's a saint," he said, "damn his colour!"

EARLY YEARS

James Aggrey was born at Anamabu Gold Coast Colony, West Africa, on October 18th, 1875. He was of royal lineage. A journalist having referred to him as semi-royal Aggrey wrote privately to a friend: "No real Aggrey comes from a semi-royal line. The Aggreys as early as 1076 and before gave their name to the Cartha-

ginian, sometimes called Phoenician, beads now worth twice their weight in gold. My father is a direct descendant of that line, hence he can speak for several paramount Kings and his speech finds them." Later he wrote: "My father was related to Kings of lineages with traditions that go back to the battle or siege of Ghineah in the eleventh century. I do not parade my blood. Only few know this of me. I never talk about it. I am an African."

Early in life James fell under the wholesome influence of one of the noblest Wesleyan missionaries to the Gold Coast, the Rev. Dennis Kemp, an extremely thorough man in all his ways. Aggrey was one of twenty specially chosen youths gathered under Dennis Kemp's roof in a kind of boarding school. At fourteen years of age Aggrey experienced conversion and proving himself a diligent pupil he was later appointed a teacher at Dunken, twenty miles from the Coast. There at fifteen he was in sole control of thirty or forty boys and displayed remarkable prowess of leadership. He started a Sunday School which such was his fascination for children, became almost at once the largest in the district. Writing of these days later Aggrey said: "To you who are teaching in the villages I send a cheer. I know your loneliness and temptations. And yet, looking back on my life, if I had the chance to live it over again I would gladly do it again if those self-sacrificing and optimistic teachers—white missionaries, men and women, were also to be around. One of the things that kept me up was the faith my old teachers, black and white, had in me. Those white missionaries felt I could not fail. They believed that Africans though untutored could be redeemed and join the angelic train, and I prayed God to help me never to disappoint them."

At sixteen we find Aggrey permitted to preach by the Wesleyans and so avid was he in his other studies that he was busy learning French, Latin and Psychology as well as fulfilling his duties as by now Assistant Teacher at his old school, the Wesleyan Centenary Memorial on the Gold Coast. He thought for a time of entering the ministry and later wrote, in order to encourage a nephew: "When I was being trained for the ministry I ranked

first in Greek, in Latin, in Bible History, in Logic, in Exegesis, yes, first in everything!" Steadily Aggrey won promotions till he was second in command at last to the principal of his School, and later on sub-editor of the Gold Coast Methodist Times. In July 1898 however, he left for the United States of America in search of greater knowledge and wider experience. Writing later of this great change in his life Aggrey said: "On the Gold Coast I was so popular that if I wore my hat over my right brow all the young men wore theirs in the same way. I did not know then that I knew nothing. From the Gold Coast I went to America where I obtained two doctorates. Then I perceived that I knew nothing!"

IN AMERICA

Aggrey entered Livingstone College, an educational institution at Salisbury in North Carolina belonging to the Methodist Episcopal Zion Church one of the largest of the seventeen forms of American Methodism. This Church sprang into being in protest against the unchristian treatment of negroes by white Methodists and Aggrey remained in this community for the next twenty years. The College was actually named after Robert, son of David Livingstone, who under an assumed name had died a prisoner in a Confederate camp of the Civil War just outside Salisbury. Here Aggrey took his degree of M.A. with honors and several gold medals for scholarship. Later he became Financial Secretary and Registrar of the College and lectured on various subject—eventually he was offered the Principal-ship. By this time however he was back in Africa as a member of the Phelps-Stokes Educational Commission in connection with which he was making brilliant public addresses and already the plan for a Prince of Wales College at Achimota was under consideration. Although the salary offered by Livingstone College was larger than Achimota could spare Aggrey chose to stand by Africa. Before glancing however at the great life-work he was never destined to continue for long, it is worth recalling certain other aspects of his work in America.

"GRAVY IN SERMONS"

Ordained an Elder of the Methodist Zion Church in 1903 Aggrey began to preach in the Churches around Salisbury. Nothing like his sermons had ever been heard by those negro congregations. They were an amazing mixture of piety and potatoes, so intensely practical were they. As one man remarked "there was always gravy in his sermons, good solid meat, yes in plenty, but also gravy made it tasty!" Here is what Aggrey himself wrote about it all: "I went to the country to preach. I could quote Hebrew, Greek and Latin and so on, but what did my people care about that? My people were poor, living eight or ten in one room. . . . I had to come down. I started preaching on "Give ye them to eat"—preaching chickens, goats, something to eat, something to wear. I told my people what the land needed to enrich it, told them to put in lime and so on, and they were able to pay a little better. I began to tell the people how to feed their children. So many are lost through ignorance of the laws of nature—some destined to be Luthers, Booker Washingtons and so forth. 'If you know how to cook, you could change the world.' Now, when I preach they say 'Amen!' and 'Hallelujah!'"

It was not only in sermons that Aggrey addressed himself thus to the practical art of life for his black brethren. He was one in a tumultuous gathering at Pretoria, in South Africa. A thousand Africans had been incensed against the whites by a foolish chairman. Aggrey calmed the tumult by relating very simply the following:- "In an American village the blacks complained once to me that the whites never spoke to them. I answered 'Produce something that is useful to the whites and they will talk to you. Raise chickens, have eggs to sell, and you will see a change.' I set myself, in season and out of season, even in my sermons, to advise the raising of chickens, and soon all the blacks had them to sell, and eggs, and the attitude of the whites changed towards them. You must make yourselves indispensable—that is how to improve your conditions."

Aggrey did more than give advice. Under his inspiration and

guidance a Credit Union was launched on behalf of the poor negro farmers of Carolina. The Union received deposits from men, women and children, lent money to its members enabling them to buy supplies at wholesale prices, and supplied fertilisers at the lowest rates. This and a Land-Purchase Company were operated by Aggrey and his friend Patterson to give the maximum amount of help to their fellow-negroes. This work spread over ten years was of incalculable benefit to the black population of Salisbury. His colleague Patterson has written: "It was on these trips that I got a chance to study the innermost workings of his mind and heart which were broad and loving. He was the greatest interracial advocate I ever saw. He believed in everybody, and it seemed to me that everybody believed in him." This testimony introduces us to the noblest aspect of Aggrey's personality and work.

A MINISTRY OF RECONCILIATION

Aggrey's whole life was given to the solemn, yet for him happy task of interpreting to each other and binding together in sound understanding the black and white races of the earth. No man has ever displayed greater genius in this direction. Hear him pleading for a sound and universal education of the black race. Speaking to a European audience in Natal he says:- "I know that some say if they educate the black man he will enter into competition with and eventually overwhelm the whites; but that is altogether the wrong view. As the Africans grow to desire more of life they will become greater consumers, and the white men who have always handled money, will handle more. When the black man's wants are few he does not work more than is necessary to fulfil those wants. The remainder of the time he is free to breed trouble. As his wants become greater he will work more than formerly, and so will have less time for getting into trouble. That is why I plead for education, and above all for education that is not of the head only but of the hands too. The fight for race-supremacy is foolishness. At the back of it is fear. If all the black men were educated

this fear would dissolve, as then they would not follow blindly leaders who may try to lead them in the wrong direction."

It is quite impossible to reproduce in print the wonderful glow and fire of Aggrey's eloquence. He was one of the greatest orators his race has produced and his ingenuity of invention of simile, story and parable was a great charm. Here is a selection from an amazing wealth of gem-like sayings:-

"I am proud of my colour; whoever is not proud of his colour is not fit to live."

"I have no time for revenge—that is not African!"

"I am a debtor to all men, to all civilizations, to world-Christianity, and to all kinds of educational programmes."

"We often sing Heber's lines:-

'The heathen in his blindness,
Bows down to wood and stone.'

In his blindness! No—in his hunger!"

"Laughing is the way to go through life. It is the positive side of Christ's law of non-resistance."

"If I find a man scowling at me, I just smile back. He scowls again and I smile. I don't often find anyone scowl a third time."

"Some people took to war; we took to love. Some people took to hate; we took to song. Some people took to anger; we took to laughter. Some people took to despair; we took to hope. 'Patrol is going to get you; the bloodhound is going to get you; you can't run as fast as the bloodhounds; what are you going to do, black man?' In the darkest part of the night when everybody else might have despaired we looked and we sang long before our white brothers thought of an airplane, 'Swing low, sweet chariot, coming for to carry me home.'"

"Men should be too busy to nurse even personal wrongs when they are working for the good of humanity. I left my feelings at home; I am busy working to bring harmony."

"You can never hit prejudice by a frontal attack, because there is mere emotion at the root of it. Always flank it. You

can catch more flies with molasses than you can with vinegar." "Only the best is good enough for Africa. Africa should be civilized, not westernized, and that civilization should be Christian."

During the Great War, Aggrey was in special demand for Reconciliation work in Africa at the request of Government Authorities, and his inimitable humour as well as deep rooted principle are wonderfully illustrated in stories told by him about this work. On one occasion he was crossing Johannesburg to a meeting of whites and blacks with whom he was acting as a go-between. Being a little late for his meeting he tried to board a tram car, but being a black person he was pushed off into the mud. As he tells the story there is is not the slightest trace of malice in it but only a rollicking good humour; he says simply: "So I took a taxi, which the white man paid for, so the joke was on him after all!"

A similar situation arose when he was crossing the Pacific in a liner and was asked to move from the general dining table, being a black man, and to have dinner by himself. He says, with a twinkle in his eye, "The joke was again on the white men, since they had one waiter between eleven of them, and I had him all to myself!"

A man who can face racial prejudice in that spirit of indomitable good cheer must be of an exquisite purity in thought and feeling. Aggrey was indeed a saint in character.

ACHIMOTA

Just after the Great War, Sir Gordon Guggisberg, the newly appointed Governor of the Gold Coast, embarked upon a great scheme for an educational center, combining and blending African and European cultures, which might ultimately develop from a College to a University. So the Prince of Wales College came into being at a place the name of which had an unprepossessing meaning—Achimota, or "unmentionable." The meaning, however, sprang from the fact that originally the spot was a hiding-place of escaped slaves and it was thought that to mention it would be to bring misfortune upon one. On that spot, symbolic of the wrongs

of the Africans at the hands of the White race there arose, to make amends in some degree, this noble institution of learning. Aggrey was at once offered a high position on the staff of the College and it was at his suggestion that A. G. Fraser became its first Principal. Mr. Fraser's first act was a wise one indeed, it was to appoint Aggrey Vice-Principal and chief of staff. There is no space to tell the story of what Fraser and Aggrey did for Africa through Achimota, but one interesting development can be treated as symbolic of it all. Among his many ingenious parables of the relations of black and white Aggrey had a favorite reference to the white and black keys of the piano. He used to say: "You can get music out of the white keys, and music out of the black keys, but you only get the best music out of the black and white!"

After Aggrey's all too early death in 1927, Principal Fraser remembered this parable and had a shield designed for Achimota embodying the idea. The three black and three white keys are thus Achimota's badge, carrying on into the years to come the plea of this brave son of Africa for racial cooperation.

COLOR CASTE IN THE UNITED STATES*

THERE are a large number of well-meaning citizens of this country who are under the impression that the main lines of the American Negro problem are settled, and that while there is a deal more advance to be made, nevertheless, the average Negro, who is not too impatient, should be willing from now on to proceed toward his ultimate goal by quiet progress and unemotional appeal.

This is not true. It is so far from the truth that it is probably a fact that if inhabitants of a modern country, like France, England or Germany, who know the meaning of freedom, were subjected to the caste restrictions which surround American Negroes, they would without hesitation burst into flaming revolution.

Let us consider the facts.

We may begin with marriage. A Negro in this country may not, in 26 of the 38 states, marry the person whom he wishes to marry, unless the partner is of Negro descent. Even if he has been married legally elsewhere, he may not in most Southern states live with his wife on pain of fine or imprisonment, unless she is also of Negro descent. A colored girl who is with a child by a white man in the South has no legal way of making her child legitimate, and in most Southern states and many Northern could get no standing in court. The very fact of having Negro blood is regarded in most Southern states as being such a stigma that the false allegation of it may be basis of an action for damages.

The Negro married couple may not live where they wish or in a home that they are able to buy. By law or custom, covenant or contract, or by mob violence, they are everywhere in the United States restricted in their right of domicile and for the most part must live in the worst parts of the city, and on the poorest land in the country; their sections receive from the local government the

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least attention and they are peculiarly exposed to crime and disease.

Negroes are especially restricted in the chance to earn a living. If they are farmers in the South, the quality and situation of the land they can buy, their access to market, their freedom to plant and do business is seriously curtailed. They cannot in the South take part in cooperative farming or farmers' organizations, except in organizations which are composed entirely of Negroes. They are restricted and systematically cheated in the selling of their crop. They have little chance for the education of their children and they have no voice in their own government and taxation, and over wide areas in Louisiana, Mississippi, Alabama and Georgia, Negro farm labor is held in actual peonage.

In general, Negroes are "segregated," which means that their normal, social development in all lines is narrowed, curtailed or stopped. They cannot develop as a separate group without police power and inner social sanctions, economic protection and the power of public opinion. Where, for instance, schools are separated by race, the colored race has no power to select teachers, choose text books or administer its own schools, nor does it have voice in spending the school funds. It cannot develop as a part of the larger group because the developing and differentiating individual who by ability, education, wealth or character seeks to rise from the average level of weakness, ignorance, poverty, and delinquency of his group is clubbed back by the color bar and condemned to submersion or fruitless revolt.

This is especially illustrated in the Negroes' efforts to earn a living. In manufacturing, business and industry, they cannot get capital to carry on enterprises unless they raise it in small sums from their own poverty. In case they do, their small capital, their inability to gain practical experience by contact, and their lack of credit dooms them from the start. In trade, Negroes are greatly restricted. Their small banks are entirely at the mercy of the big credit organizations. The retail stores stand little chance in competition with the chain stores, and in the chain stores for the most part no Negroes are hired as managers and few as clerks. In in-

surance, their opportunity is restricted by the white state insurance officials and by limited knowledge and opportunity for investment of funds.

Negroes forming one-tenth of the population own but 1/140 per cent of the wealth. Their per capita wealth is $215 as compared with over $3,000 for the average American. They can command most certainly not more than 1/10,000 of current bank credit.

If they learn mechanical trades they are restricted by the unions, most of which either by actual legislation or by vote of local unions will not allow them to join. If they do not join the Union, they only get a chance to work as scabs, in which case they are in danger of mob violence by their fellow workers and of a widespread propaganda which represents them as scabbing by choice or ignorance. If they attempt to form their own unions, they can seldom find enough Negroes in a given locality skilled to take over whole units of work. Negroes must, therefore, compete mostly for unskilled and semi-skilled labor below the current rate of wages. They cannot expect promotion. They have, therefore, no voice in the conduct of industry, and are liable to dismissal with the least consideration of any workers. Particularly, when it comes to new kinds of work and new machines and new methods, they are the last to be given an opportunity to learn and they are admitted to a minimum of wage and consideration.

In transportation they can only work as common laborers and porters. The railway unions of engineers, conductors and firemen by constitutional enactment will not admit them. There is a colored Firemen's Union but it has been fought in every way by the white firemen, who in the last few years have resorted to open murder. The union of Pullman Porters is excluded from the effective councils of the American Federation of Labor.

In public and civil service they are especially restricted, even under Civil Service rules. The United States Civil Service Commission requires the filing of a photograph with each application which makes and was designed to make the systematic exclusion of successful Negro applicants easier. Government trade unions,

like the postal clerks, segregate Negroes and thus disfranchise them in negotiations. In state, city and county civil service a few Negroes get in in the North; but in all the states of the Southern South any black man, whether he can read or write, or owns property, or whatever his qualifications, can be kept from effectively exercising the right to vote. In those Southern States where eight of the twelve million Negroes live there is not a single Negro member of the legislature, not a single Negro who holds a county office, not a single member of a city council, and of the 1,700 Southern cities and towns of 1,000 and more inhabitants, not 50 have a single Negro policeman. Negroes are thus taxed without representation and receive scant consideration from the officers of the administration.

On the stage and in literature and art, the Negro has some opportunity but his genius is limited by a public who will not endure any portrayal of a Negro save as a fun-maker, a moron or criminal. There have been some few exceptions to this but they emphasize the rule. Neither Paul Robeson nor Jules Bledsoe was allowed to sing the title rôle in "Emperor Jones" at the Metropolitan Opera; it was given to a white man blacked-up. Colored artists and writers who portray what they wish and feel and know get but a restricted and cool white audience and their colored audience is not only limited by poverty and ignorance, but its enlightened elements get their standards of judgment indirectly from the whites.

The Negro is forced into crime. His lawyers stand small opportunity in the courts of the South and restricted opportunity in the North. For the most part, the Negro is arrested by an ignorant, prejudiced and venal white policeman and his mere arrest usually means conviction. He gets little to no legal defense, and even if innocent, is apt to receive the "limit of the law." His crime in the South is traded in so that many states make a surplus income by selling the work of criminals to private profiteers. The courts for years in the South have been made instruments for reducing the Negro to peonage and slavery. Any attempt to measure the real

amount of Negro crime by counting the persons arrested and convicted is nonsense, and the treatment of Negroes in confinement can be read in Spivak's "Georgia Nigger."

In the professions, law, medicine and the ministry, the Negro must serve mainly his own race; for this reason, he is tempted or compelled to get cheaper or poorer preparation, to lack contact with the best and newest thought and method, to receive lower compensation and even if he surmounts these obstacles, to have his skill discounted and his opportunity curtailed on account of race.

There are (1926) in the United States, 232,154 churches, of which 42,585 are confined to Negroes. This leaves 189,569 white churches. Of at least 175,000 of these, no Negro can be a member. There are 5,535 Y.M.C.A. and Y.W.C.A. organizations, of which 200 are for Negroes. No Negro can join at least 5,000 of the other associations.

In domestic and personal service, the lower the grade of work, the more unprotected the women and children are, the larger opportunity is given to Negroes. Wherever the service is standardized and given a decent wage as in most first class hotels they are excluded.

The opportunity of the Negro for education is limited. In the sixteen former slave states in 1930, over a million Negro children of school age were not in school a single day in the year; and half the Negro children are not in regular attendance. Southern Negro children, forming a third of the school population, received 1/10 of the school funds, and the million and a half who attended school had an average term of only six months.

In the mixed schools of the North, colored children are often neglected and discouraged and if they are migrants from the South, suffer retardation because of lack of educational opportunity in early years.

The little money which the Negro earns is spent under equally difficult circumstances. In the South, he cannot travel without the insult of separate and inferior cars, for which he pays the standard price. On many express trains he cannot travel at all. In Texas,

Oklahoma and Arkansas he cannot use a sleeping car at all and in other Southern States he can hire a berth only under humiliating difficulties. In Southern railway stations he must often use side entrances. He cannot take recreation in public parks and museums, or in public buildings, at public lectures, concerts and entertainments. He is not admitted to public competitions on equal terms. He can attend most Northern colleges, but cannot instruct or teach or take advantage of scientific foundations, so that the whole field of graduate training and scientific research is thus seriously narrowed for him.

He lives under a stigma which is increased by deliberate propaganda: by the teaching of professors and school teachers, by the words of textbooks, by the distorted message of history, and by the deliberate misinterpretation of science. And above all, it is practically impossible for any Negro in the United States, no matter how small his heritage of Negro blood may be, to meet his fellow citizens on terms of social equality without being made the subject of all sorts of discriminations, embarrassments and insults. . .

It would be untrue to say that all these restrictions happen to all Negroes at all times. There are innumerable exceptions, personal and geographical. Nevertheless, by and large, this is a true picture of the cast situation in the United States today. On the other hand, those people who insist that color discrimination has decreased are right. There was a time 100 years ago, when a Negro had no rights which a white man was bound to respect. Even 50 years ago, a white man had a right to knock a Negro down for any offense, real or fancied and walk away without danger or arrest. In certain districts of Mississippi, Alabama, Louisiana, Georgia and Texas this is still true. In every Southern state and in some Northern states, the case of a white man who kills a Negro and is punished for it is regarded by the newspapers as unusual news. Today, in any altercation between a white and black man the burden of proof is on the black. . .

This, then, is the situation, and the question is, what are modern, educated people going to do about it, whether white or black?

CAN WE INTERNATIONALIZE RELIGION?

by

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"ONLY one man there was who courageously exposed what he saw—the utter futility of the expectation that one of the seven great religions of the world would ultimately triumph over all the rest, and world unity be attained in that way. Only one man there was who caught the vision of unity in diversity, or an organic fellowship of faiths, who saw and expressed the utter futility of expecting that any one religion would outstrip all the rest and rule in their stead. That man was the illustrious Hindu, Vivekananda. At the closing session of the World's Parliament, he spoke these glowing words:

"'If anyone here hopes that unity will come by the triumph of any one of these religions and the destruction of the other, to him I say, "Brother, yours is an impossible hope." If anybody dreams of the exclusive survival of his own, and the destruction of all other religions, I pity him from the bottom of my heart.'

"Similarly, in the field of religion. There is today no concrete organic fellowship of faiths. That exists only in the minds of isolated thinkers. But when the seven great religions, through their representatives, agree to subordinate themselves to a higher whole expressed in a constitution or bond of union, even as the Protestant sects have their higher whole in the bond of fealty to Jesus Christ, then will the dream of world unity in religion, an organic fellowship of faiths, become a concrete fact; a unity analagous to that which we see in the tree, in every organism, one tree with many branches, one body with many members, one organism with many organs and one subtle life-blood, coursing through the whole, making each part kin with every other."—*Alfred W. Martin.*

This article will deal with a big and pressing problem. Can we internationalise religion? I use the concept religion in a large sense; I do not mean this Church-organization or that set of dogmas; it is not limited to this sect, nor to that distinctive teaching; religion by and large includes a recognition of and devotion to the supreme being, an acknowledgment of our obligations to our brother and society in general, and an ordering of our lives in accordance with ideals and standards which will make life and all its activities noble, worth-while, and progressive towards still higher levels. Religion as an Old Testament writer puts it is to do justly, to love mercy, and to walk humbly before God; or in the words of a New Testament writer: Pure religion and undefiled before God and man is this: to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world. Our question is in essentials can we unify or internationalize religion? Let us approach this enquiry along the lines of the present conditions and need of some kind of internationalization, the real things that divide, hopeful movements towards unification, and possible lines of experiment for the future.

One has only to live in a country like India with its diversity of religious beliefs and forms, or to visit a religious center like Jerusalem where so many religions meet to be impressed with the thought that religion which was designed to unite people is having the opposite effect, for next to race, religion is perhaps the most disruptive force in our society. That being a fact which we all know and lament, the question arises cannot we find some common ground on which to attempt an internationalization of religion? We have made great progress along this way in politics and the welding together of diverse peoples and states during the past one hundred years; one recalls with gratitude the history of the United States of America, the world-wide British Empire, the unification of Italy, the League of Nations and M. Briand's plea for United States of Europe. Cooperation in the commercial and economic life of the world has also made great strides in the same direction;

we think of the Universal Postal Union, the International Labour Office, and the Bank for International Settlements. There is also the World Court, and numerous world organizations of a scientific nature. We have made considerable progress along all these lines, but religion which is always conservative in outlook and slow moving in adaptation is not one of them. But the need of some form of international religion is apparent to all who are students of world thought and movements today. Science, travel, education and literature, and economic cooperation are bringing the peoples of the earth together; we cannot afford to allow religion to keep us apart. The progress achieved in other avenues of life make it compulsory for us to work at this problem of religious unification. If religion is a good thing for modern society, and if we are to maintain it as an institution we shall be forced to subject it to a rigorous reform in which the non-essential and purely national characteristics must be discarded, the great central truths of significance to all people brought to light and emphasized, and an international program or department of religion allowing for local and national means of expression instituted to which all the great world-religions shall contribute their essential elements. It may not be possible to attain to such an ideal in this century, but it is the firm opinion of the writer that the time has come in the evolution of world institutions when we should be at work on this problem.

When we come to analyze the situation we are struck with the fact that the things that divide us religiously are very often local or national peculiarities and means of expression that are non-essential. I have been impressed over and over again with the similarity that exists in the real objective of the chief religions of the world—Christianity, Hinduism, Buddhism, Islam. As Dr. Stanley Jones has expressed it—There is God-Consciousness, God-manifestation, and God-realization. There is a sense of sin and a desire for salvation; there is the need of a Guru, or spiritual guide and teacher, and there is a recognition of the brotherhood of man to be expressed in social service. On these essential things we are already in agreement, and on them we should concentrate, leaving

in abeyance—not attempting to fight them, the temporary and local settings which after all non-essentials. Again and again Muslims say to us when we preach one God—that is just like our religion, and to our preaching of a social gospel Mr. Gandhi—the orthodox Hindu replies with his teaching against caste and untouchability. There is so much of religious agreements amongst us already, and we have such a good and substantial foundation to work upon, that we should not allow the things in which we differ to prevent us from cooperating. This is the age of amalgamation and cooperation and we need it in religion no less than in other interests in our common world-life.

There are hopeful tendencies towards this end which we shall do well to encourage. Like all other movements a public opinion must be built up favorable to this idea of an international religion; knowledge and information must precede action, and with an international language and literature and a world-press we have the mechanism ready to hand to instruct and influence world opinion. In 1893 was held the Columbian Exposition of Chicago, U.S.A.; perhaps the most unique exhibit was the World's Parliament of Religions, to which representatives of all the leading religions on the earth were present and took part. Observers and visitors were tremendously impressed with the unanimity, the deep religious atmosphere that pervaded the meetings, and with the real work that was done by the Parliament. Chicago is preparing for another such exposition, and a department of world-religion is again to have a prominent place on the program. In Europe within recent years we have seen the conference on Life and Work at Stockholm, the Conference on Faith and Order at Lausanne, and the World Missionary Conference at Jerusalem. These are all hopeful signs of a tendency towards getting together; has the time come for the calling of a General Conference of the world's chief religions to consider the mutual recognition of the good in each other and ways and means of closer cooperation?

When we come to consider possible lines of experiment in cooperation for the future then we begin to realize the vastness of

the task and the difficulties in the way. The first consideration is a question of attitude—an attitude of tolerance and recognition. We must be willing to tolerate each other's point of view and we must recognize good in other religious systems outside of our own system. Truth is too large and universal to be contained in one system. Tolerance and recognition are the sine qua non without which we cannot go far in our quest for an international religion.

Then we should stress the great verities of universal religion; God, as father, as friend and as Saviour.

"Into the bosom of the one great sea flow streams that come from the hills on every side, their names are various as their springs, and thus in every land do men bow down to one great God, though known by many names."—*South Indian Folk Song.*

Man, in the family of God, and therefore in the relationship of brothers. God as Father, and men as brothers are fundamental realities in a world religion. If that is so then racial animosities and caste distinctions must go; religion will bind peoples together, and social reciprocity will be the expression of the religious man.

We shall need a text book or manual of religion; it of necessity must be a composite production and contain the essential teaching of all the great religions which have a following in the world. Attempts have been made to produce such a Bible and reference is made to—A. W. Martin's Seven Great Bibles, Professor Carl Clemen's Religions of the World, and a little book of Religious Instruction that I have found helpful containing extracts from the Gita, the Gospel, and the Koran. If Science, and medicine, and mathematics can become world-wide in their acceptances why should it be thought incredible that a system of religion should also become universal?

If we are going to pool our resources in sacred literature why cannot we also pool our resources in great religious teachers and spiritual guides. That is what the East is asking of us; Orientals willingly accept Jesus Christ as a teacher sent from God, but they want us of the West to recognize good also in their religious teachers—Buddha, Krishna, Muhammed, and Confucius. In the

little chapel of the Ramakrishna Mission in Mylapore, Madras, are niches in the wall around the altar, and in these niches are placed small figures representing this world's chief religious teachers. There are Krishna, Rama, Buddha, Muhammed, Confucius and Christ; the idea is to impress upon the minds of the students that they are debtors to all the great spiritual guides of the world's religions, and there should be no place for narrowness and sectarianism in the realm of religion. As to uniqueness and superiority of teaching and example we must leave that to experiment and experience. By their fruits shall ye know and judge. For the present I am willing to leave the matter as a contribution, not a competition from all the recognized religious teachers towards the evolution of a world religion. Out of cooperation with other teachings and from actual experience will the uniqueness of Jesus's Sermon on the Mount and Paul's Essay on Love be recognized. The idea of uniqueness must be demonstrated in and through experience, not simply preached in theory.

I am purposely not venturing into the formal organization and the forms of expression of this internationalized religion. That should be a last consideration, and should grow out of a long experience of religious life and worship and the art of living together. The ritual and form and organization may differ, but the essential elements in a world religion can and should be the same. To this end let us work and pray that the Kingdom of God may come to the peoples of the whole world; in mutual recognition and cooperation not competition is our hope.

UNITY IN THE WORLD OF MEASUREMENTS

by

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"When you can measure what you are speaking about and express it in numbers, you know something about it; when you cannot express it in numbers, your knowledge is of a meagre and unsatisfactory kind."—*Lord Kelvin.*

WHILE in exile on the island of St. Helena, Napoleon predicted that the only way in which a permanent peace could be secured for the nations of Europe was by the establishment of a united states. Having marched his troops through the kingdoms of Europe, he was convinced that a common language, a common coinage, and common systems of measurement in trade transactions were essential features of peace security. On May 2, 1794, when he was still a lieutenant in the artillery, the Revolutionary guillotine severed the head of Antoine Laurent Lavoisier. Lavoisier was a man of measurement. He laid the foundations of our modern chemistry. It was Lavoisier and other men of science, typifying the measurers of the world, who were establishing scientific truth, the world's greatest unifying influence. It alone is our great hope for the fulfilment of the Napoleonic prophecy.

The lure of measurements has not only fascinated mankind but has had a profound influence in moulding the lives and activities of men of all ages. That which seemed beyond measurement has always excited awe and later attracted the study of scientists—the men of measurement. When David, the shepherd boy contemplated the immensity of the heavens with its multitudinous constellations, he exclaimed in praise and wonder, "When I consider the heavens, the work of Thy fingers, the moon and stars, which Thou hast ordained; What is man that Thou art mindful of him?"

The star gazers that followed David did more than philosophize; they studied the stars and their courses, they invented instruments to aid their eyes to see and count those fascinating gleams of light in the velvet black of the night. Their efforts gave birth to a science, astronomy. David saw with his naked eye only a few thousand stars. Today astronomers are able, with the aid of powerful telescopes, to see a hundred million stars, a fertile field for measurement.

A million is a large number, when one is discussing a rating in Bradstreet, or the population of a municipality. A million days is almost an inconceivably long period, it has been much less than a million days since Christ was preaching upon earth. In science, however, the million is sometimes just the beginning of a scale of measurements, and is most frequently expressed in terms of the exponents of ten, viz. 10^6.

Astronomers who measure and calculate the magnitude of large bodies must adopt large units of measurement. One of the most important units is the speed of light, in fact scientists are convinced that the value of the speed of light is fundamental in the scheme of the universe. Light travels 186,000 miles a second in a vacuum. Converting this into a scientific unit of measure, the centimeter, and expressing it in terms of the exponents of ten we obtain 2.999×10^{10} centimeters. Note the method of expressing the measurement. If we change the power from ten to two, the speed drops to the speed of a four cylinder automobile in low gear, seven miles per hour.

The speed of light is the highest obtainable velocity. Light will travel around the earth eight times in one second. This is identical with the speed of radio waves; roughly, the spoken word will travel 1000 miles by radio waves before a listener standing in the room will hear the voice at a distance of ten feet. Although it is true that radio waves possess a velocity equal to that of light, no velocity approaching such a limit can be found in nature among ponderable bodies. The reason, perhaps, is that a body increases in mass as its speed increases.

If a body were subjected for a long time to an attractive force, it would gradually increase in velocity and it might appear that speed had no upper bound. But we have natural evidence that nothing can exceed the speed of light; there must be some limitation imposed. A falling meteorite has been subjected to an attractive force for a long time. It reaches the earth tremendously swiftly and causes considerable local damage, but that damage is only of local importance. Had that meteorite struck the earth with the velocity close to that of light, there would have been a world catastrophe. According to J. J. Thomson, and later modified by Einstein, the explanation for the limitation of velocity is in the assumption that the mass of a moving object increases, and for very high velocities approximating the speed of light attains a mass which is nearly infinite; from which we arrive at the conclusion that finite forces are limited as regards the velocities which they can create.

The distance light travels in one year, astronomically speaking, is called a light year. There are 31,536,000 seconds in a year or, in terms of exponents of ten, 3.2×10^{7}, and light travels 2.999×10^{10} centimeters per second; therefore a light year is 9.2×10^{17} centimeters. The diameter of this mysterious universe is at least 35,000 light years. That little planet, which we call this good earth, has a diameter of but 7.45×10^{-8} light years. In looking about for our neighbors within this universe we are 32,600 light years removed from the small Magellan cloud, we find that we are just thirty-five light years distant from the star Vega. Thus, if we were sitting comfortably on the Star Vega, and provided with telescope sufficiently powerful to distinguish objects upon this earth, we would yet have two years to wait for the outbreak of the Spanish-American War, and twenty-four years for the discovery of insulin.

Our knowledge of the speed of light and astronomy has enabled us to determine in a very exacting way periods of time. Owing to the changes in calendars and inaccuracy of recording, it can be readily seen how historic dates become, at most, crude approximations. Up until a generation ago the earliest date recorded

with certainty was that of the first Olympic Games in 776 B.C. J. B. S. Haldane, in his popular book *Possible Worlds,* relates how this important date was corrected by scientific measurements. When Odysseus returned to Ithaca there was an eclipse of the sun which was believed portended the doom of Penelope's suitors. By using accurate tables of the motion of the moon, Schoch of Munich, in 1925, set the date of this eclipse at 11.41 a.m. April 10, 1178 B.C. It was the only eclipse which occurred over the island for a thousand years, thus this historical coincidence fixes the date of the Fall of Troy at or about 1200 B.C.

Although the chronology of the Old Testament measures periods of time to the extent of five to six thousand years which was considered to be the beginning of this universe, astronomy tells a rather different story. How long, how far back do we go is a question that has troubled the questioning mind of man for generations. Scientists now advance this explanation: The moon acts, so to speak, as a brake upon the rotating of the earth in its orbit, with the result that it is pushed steadily farther away from the earth. Knowing the present distance between the earth and the moon, the speed of deflection, the answer to our question is obtained by calculating back to the time when the moon was shot off the from the earth and was close to it. Astronomers measure this period to be about 10,000,000,000 years ago, or again using our system 10^{10} years ago.

From the scientific study of rocks and minerals, the celestial bodies, and their measurements, and the disintegration of radium and uranium atoms, the following time measurements have been made:

Mammallian ancestors	60,000,000 years ago
Amphibian ancestors	300,000,000 years ago
Primitive fish	500,000,000 years ago

It is likely that the first forms of life appeared on this planet one thousand million years ago, 10^9 years ago.

Measurements and scales are the classification instruments

of nature. Just as some men have spent their lives measuring and classifying the immensities of time and nature using a scale approaching the infinite, so others spend their lives measuring the minute particles of life and matter using a scale that approaches the infinitesimal. Take the diameter of the earth 7,900 miles, or, in scientific terms, 1.23×10^9 centimeters and remove the 10^9 and you have the circumference of a large pill or the average length of a pumpkin seed. This latter measurement is a macroscopic one, from which one can easily proceed into the world of infinitesimal dimensions. One tenth of a centimeter equals one millimeter and one millimeter equals 1,000 microns. Therefore, 1 micron = 1/1000 or 10^{-3} millimeter or 10^{-4} centimeter. The smallest particle visible to the naked eye is about 100 microns.

Men have been fascinated but never satisfied by measurements made with the unaided eye. Galileo needed lenses to permit his hungry eyes to search the heavens; likewise Anthony Leeuwenhoek, in the middle part of the seventeenth century made a simple microscope to view for the first time in the history of the world the strange objects which he found in a drop of water taken from a canal at Delft. From his first crude microscope with a very limited magnification, there has developed the powerful microscope of today capable of magnifying several hundred diameters.

Within the range of microscopic visibility there exists another world of living organisms, treated by the great science of microbiology or bacteriology. It is well within the boundaries of conservatism to say that when the microscope revealed this virile, teeming world and exposed the tiny titans of disease, a real beginning was made toward the prolongation of life and making this planet a safer place on which to live. Within these measurements are the vegetable and animal cells and the cell nucleus and protoplasm, what Huxley propounded as the physical basis of life and subsequent investigations of science concede to be the substance upon which life depends. Of this substance Woodruff states, "From one point of view it is impossible to an-

alyze protoplasm, for the least disturbance of its fundamental organization results in a cessation of those phenomena called life leaving matter in a non-living state before us." Our relation to this enigmatic mass of matter is clearly expressed in the words of Augusta Gaskell, "The lowliest organisms are merely nucleated specks of protoplasm, living matter. The higher unicellular organism consists of protoplasm and nucleus. All other organisms from the lowest to the highest life form, vegetable and animal, including man are multi-cellular, each individual having originated in a single cell."

Likewise within the range of microscopic visibility one can observe the femal ovum, the male spermatazoon and within them the chromosones, those small bodies (0.2 to 3.5 microns) into which the chromatin of a cell nucleus divides at the time of karyokinesis of the mitotic division of the cell. The X chomosones, or those which produce the male of the species and the Y chromosones which produce the female are visible under the microscope, revealing the Biblical statement, "male and female He created them."

Beyond the range of visibility of the microscope there exists another world, the field of colloidality, visible through the ultramicroscope. Here the dimensions range from approximately 0.1 micron to 0.01 micron or 10^{-5} centimeter to 10^{-6} centimeter. The ultramicroscope will reveal particles as small as six millimicrons.

A colloidal solution is a suspension in liquid of particles too minute to be seen by the naked eye or even with the aid of an ordinary microscope. These particles will not settle to the bottom of the container, as will larger insoluble particles, nor can they be separated from the liquid by filtration methods.

With the ultramicroscope a strong beam of light is focussed on the colloidal solution and the colloidal particles appear under the microscope as bright points; in fact one does not see the particles as such, but the light diffracted by them.

As far back as 1827, Brown, an English botanist, observed under the microscope a continuous zig-zag movement among finely dispersed particles suspended in a liquid—even suspensions of

milk will show this zig-zag movement—which has been named after its first observer, as the Brownian movement.

What is the Brownian movement? It is a manifestation of the activity of a much smaller realm, below the field of colloidality in measurement, smaller than 10^{-6} centimeter. The prevalent view regarding the cause of the Brownian movement is that it is owing to the impact of the motion of the molecules of the dispersion medium against the much larger colloid particle.

The field of colloidality includes the particles dispersed in the blood and other biological fluids. This intriguing movement has been studied by some of the leading scientists of the day with mathematical precision. While Einstein was a patent examiner at Bun, he studied the Brownian movement and reached the theoretical explanation given above. But Einstein is a man of measurement. He did not rest upon theory alone, he developed equations to prove the correctness of his supposition and other equations by which it was possible to calculate the masses of the particles from their motions.

But beyond colloidality there is another world of smaller measurements, the world of molecules. An average molecule measures about 1 millimicron or 10^{-7} centimeter. A liter (about one quart) of gas under standard conditions contains 2.7×10^{22} molecules, a number many million times more than the population of the world. In fact in the most perfect vacuum obtainable, there are remaining in a liter more residual molecules than there are people in the world. If we compress a liter of carbonic acid gas until it liquefies we obtain about two cubic centimeters. These two cubic centimeters will contain 2.7×10^{22} molecules, each molecule measuring 7×10^{-23} cubic centimeter.

Beyond this field of molecular dimensions we arrive at perhaps the smallest particle known, the electron. Atoms in turn are composed of protons (positive charges) and electrons (negative charges), the ultimate constituents of the universe and all forms of life and energy. The electron, although only about 1/1800 the

mass of a proton, is amenable to measurement through the ingenuity of man.

The rays which come from an X ray consist of positive rays, negative rays and X rays. The negative rays are electrons and as they emanate from the cathode are sometimes called cathode rays. These move at a speed of 10,000 to 100,000 miles a second and thus approach the velocity of light. The ratio of E:M, the mass to the charge, was determined to be 1/1845 that of a hydrogen ion. Therefore the mass of the electron is 1/1845 the mass of an atoms of hydrogen. A liter of hydrogen weighs 0.089 grams. Dividing by the number of molecules in a liter, 2.7×10^{22}, we obtain $0.089 \div 2.7 \times 10^{22} = 0.33 \times 10^{-23}$ gram weight of one molecule of hydrogen. Since each molecule of hydrogen contains 2 atoms, an atom of hydrogen weighs $0.33 \times 10^{-23} \div 2$ or 0.17×10^{-23} gram. Since an electron is 1/1845 the mass of a hydrogen atom, we obtain the weight of an electron as follows:

$$1/1845 \times 0.17 \times 10^{-23} = 0.000092 \times 10^{-23} \text{ or } 9.2 \times 10^{-23} \text{ gram.}$$

$$0.000000000000000000000000000092 \text{ gram}$$

and there are almost thirty grams to an ounce.

We have travelled the gamut of measurement, from the immensities of the universe to the infinitesimal, the electron, and we may well marvel that man has fathomed these feats of measurement. Truly man's study and knowledge of measurements have been a large factor in enabling him to emerge from a superstitious savage to his present status as a master of nature's forces. It is a unifying influence which has transcended national boundaries and broken through the barriers of race and language. Today mankind looking toward world unity stands in the zero hour of his intellectual history, yet mindful of Tennyson's lines:

"Thou has not gained the height
Nor art thou nearer the light
Because the scale is infinite."

The eighth article in a Symposium on THE SUBSTANCE OF WORLD COOPERATION—the contribution of the scientist and engineer to international unity and peace.

WHITHER BOUND RELIGION?

A Symposium

Collected and Edited by

PAUL RUSSELL ANDERSON
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IX

J. STEWART CRAWFORD
Formerly Professor of Religion and Ethics, American University of Bierut

PROFESSOR CRAWFORD holds that the most important contribution of recent scholarship in the study of religion is that of the historical approach. Through the understanding of religion as a product of social and racial and spiritual forces in specific eras of history alone can come adequate appreciation of historic faiths. Judaism cannot be viewed on the basis of being a great legal code, Christianity on the basis of its theological statement, or Mohammedanism as a doctrinal system, but rather all religions must be viewed from the standpoint of the need which they have fulfilled in some particular age in history.

Judaism he regards as a great racial spirit which unified Hebrew hopes and ideals through centuries of conflict and struggle and became codified only as a means of perpetuating their spiritual heritage as a separate and distinct religious and racial group. It was in large part a desire for racial leadership which has led the Jews to attain political freedom through such movements as Zionism.

"Christianity was a daughter of Judaism," he says. It was a product of the Messianic Hope, and Jesus came to be regarded as a new type of Messianic claimant. Jesus would never have been heard of in history had it not been for his Jewish heritage and his Palestinian environment. Thus he rose to fulfill a religious and

racial need. The great contribution of Jesus to history is in his belief in God's active friendship for all mankind and his hope of spiritual, human, cooperative friendship. The greatest anathema to Christianity, he believes, is the ideal of the so-called Christian nations for political and material success. To accept the ethical and spiritual message of Jesus is the only essential belief necessary for Christian living.

Islam, as Judaism, is a product of Semetic religious evolution. To know the leader of Islam is to know the religion, as with Christianity, and to trust and follow him loyally to to be a good representative of the faith. Mohammed appeared in a heathen environment and his activity and principles can be understood only as we realize this. Mohammedanism arose as the result of great needs, an intellectual need for a book that could speak to their minds, a political need for social consciousness and self-reliance, and a religious need for a new experience of faith, not in the sense of self-surrender but in self-commital of the person to a life of faith.

The future of religion, he maintains must be centered around the progressive evolution of a social and spiritual Order. In the development of this cooperative society, the feeling of reciprocity between the spiritual nature within us and the spiritual forces outside is the inspiration and stimulant for socialized living. The perpetuation of historic religious groups is of far less importance than the continuation of the religious quest and religious discovery of the kindred nature of the world order.

Professor Crawford was born in Syria, speaks Arabic as fluently as the most cultured of natives, has a broad and tolerant attitude toward the followers of all great religious movements, and is keenly sympathetic with the oriental temper. His position has grown out of his life-time contact with oriental culture.

"Religion becomes a creative reality only to the degree that human life becomes a mutualized social and spiritual Order. In the evolution of all types of living religion, more and more emphasis is being placed on: first, religion as a Process; and second, religion

as an Experience. The Process is one of inquiry; the Experience is one of discovery.

"In greater fulness, (1) the Process may be described as the active exercise of the human spirit of inquiry with respect to the larger values and possibilities of our life. As we each come into contact with other life, beyond and above us—whether in other persons or in the divine implications of our total spiritual environment—these contacts then lay hold of our nature by their promise of spiritual fellowship.

"In like manner, (2) the Experience may be described as an abiding joy and confidence in the re-organization of our personal energies. Our Nature discovers that it is progressively revitalized each time it enters into fellowship with any expression of life that can lead us beyond ourselves and beyond our past.

"Thus, in all living religion, man increasingly discovers that the process of spiritual inquiry is at the same time a creative Experience, because both are endowed with a mutual and cooperative character. In so far as we look into life further and further, we find that any life that is larger than our own, because of this very output of spiritual energy, is also engaged in this mutualized process of intercommunication. It, too, is meeting us half way, it is looking into our nature, it is eagerly inquiring as to our individual spiritual welfare. This interest in the growing significance of other lives is the basic test of spiritual being.

"The more mankind experiences the mutualness of all successful religious inquiry—the reciprocity which exists between the spiritual forces within us and the spiritual forces all about us—the more we are capable of conducting the process of inquiry as a mutual and cooperative adventure of kindred spirits, stimulated by a growing fund of common discovery.

"The secret and power of religion lie in the successful mutualization of both the process and the experience of abundant living."

BOOK NOTES

by

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International Politics, by Frederick L. Schuman. An Introduction to the Western State System. McGraw-Hill Book Company, New York & London, 1933. *Pp. xxi,* 922. $4.00. It is indeed a hopeful sign that so many books on the fundamentals of international relations are published. To the works we have already reviewed we must add the present one by Professor Schuman of the University of Chicago. His approach resembles very closely that of Professor Hodges, that is, it attacks the subject from the viewpoint of social sciences and is "concerned with the description and analysis of relations of power in society—*i.e.,* with those patterns of social contacts which are suggested by such words as rulers and ruled, command and obedience, domination and subordination, authority and allegiance." Altogether the book is a veritable encyclopædia of material gathered from far and wide, though not always new. We must notice, in passing, that the book has more than 900 pages—and costs only $4.00.

The Cretan Koinon, by Maurice Van Der Mijnsbrugge. G. E. Stechert & Co., New York, 1931. *Pp.* 86, $1.50. Dr. Mijnsbrugge of Louvain University aims to throw new light on the characteristic features of the Cretan Koinon. With wide learning and extended research, epigraphical and historical, he shows that the warlike Cretans founded a Union based essentially upon the contract of arbitration. The work is highly specialized and the circle of its readers will be necessarily limited; but its scholarship is above reproach.

The Crisis of German Democracy, by Herbert Kraus. Princeton University Press, Princeton, N. J., 1932. *Pp. xii,* 223. $2.50.

Government and Politics of Italy, by Henry Russell Spencer. World Book Co., Yonkers-on-Hudson, 1932. *Pp. xii,* 307. $1.60. One of the essential and prerequisite steps towards international understanding is the actual *understanding* of the problems of foreign nations. From such a viewpoint both these volumes must be highly recommended. Dr. Kraus's treatment of the spirit of the Constitution of Weimar is probably the best description of the actual workings of that document that we have in the English language. Though the author is a lawyer by profession he knows how to distinguish between theory and practice. The reviewer, therefore, considers it unfortunate that a special chapter on Article 48 of the Weimar Constitution, which has become so famous, is omitted. Those who view the installation of Hitler as German Chancellor as an event which might have the most serious international consequences should ponder upon the following statement: "Numerically the greatest part of the German people, and above all the strongest and most energetic factors among them, are today anti-liberal, anti-democratic, and anti-parliamentarian. The German misery is . . . chiefly the result of outer political, international factors. It is the reaction of a healthy, despairing people to shabby treatment by other nations and to the failure to make good. The Lausanne Conference and its results were generally regarded in Germany as a German defeat." (pp. 5, 9). We do not ask everybody to agree with this thesis—just to ponder upon it.

Professor William Starr Myers has contributed a short but pertinent introduction; his editing of the volume is without a flaw.

Dr. Henry Russell Spencer, Professor of Political Science in the Ohio State University, also deals ably with the decline and fall of parliamentary government. He covers, however, a wider field of the present Italian political world, dealing with the historical background, the Roman Catholic Church, parties, the Socialist party, the Popolari, the Nationalist Party, Fascism, the press, and various aspects of governmental institutions. A short chapter on geography and the people is evidently provided to give the reader a sociological approach to the background. Professor Spencer does

not mince his words when he comes to the description of the foreign relations of Italy: "Italy suffered disillusionment over the Paris peace-making with a degree of pain and chagrin that was maddening. Regarding herself as a great power she got no adequate spoils; she was one of the first to realize poignantly that no one gained from the war, especially not the 'greatest of the victors!' Earliest of the nations she turned in disgust from the Utopian dream of millennial peace to Machiavellian nation egoism. . . With the exaggeration natural to the newly arrived he (Mussolini) insists in season, out of season, that Italy is a world power, and especially a European great power, with an imperial destiny that is more than Venetian, even Roman, in scope." (P. 270). We are aware of the splendid characterization of Italy's foreign policy. But we are tired of its possible international aspects which have always, when put into practice, brought more misery to this world sick and weary of imperialists.

Foreign Affairs Bibliography, by William L. Langer and Hamilton Fish Armstrong. Published by Harper & Brothers, New York, for Council on Foreign Relations, Inc., 45 East 65th St., New York. 1933. *Pp. xvii,* 551. $5.00. The publications of the Council on Foreign Relations (such as the annual *Political Handbook of the World,* edited by Walter H. Mallory, and the annual *The United States in World Affairs,* prepared by Walter Lippman in collaboration with the research staff of the Council on Foreign Relations) are of inestimable value to the serious student of international relations. The present publication is a compilation of selected books on international affairs, published between 1919 and 1932 in all countries and in all western languages; each of the entries carries a sentence or more (according to the book's importance) of critical description, designed to indicate the nature of the book and if possible the qualifications of the author. In all, the entries are classified under 380 headings, the main parts being: General International Relations, The World War, The World, North and South America, Europe, Asia, The Pacific

Area, Polar Regions, and Africa. Each publication has been carefully selected by authors who are well known as competent authorities in their field; Professor Langer of Harvard provides us regularly with splendid bibliographies in "Foreign Affairs," and Mr. Armstrong is the editor of this quarterly, besides being known to us for his two fine books on the problems of the Balkans. In fact, this is a book which must be found in the library of every student of international affairs. Though some attempts in this direction have been made in America and abroad, this volume supersedes them all and will remain the last word in its field in the years to come.

Not To Be Repeated. Anonymous. Ray Long & Richard R. Smith, New York, 1932. *Pp.* 521. $3.00. This is an attempt to imitate the "Washington Merry-Go-Round" in regard to the present political conditions of Europe. The reviewer considers it to have considerable value because (1) it is very fair in its attitude and conclusions, and also (2) because it presents rather clearly the attitude of most of the European countries toward America. The writers evidently know what they are talking about and use their facts in a very interesting and rather amusing way, which cannot be despised by even the most critical academician, and which will be enjoyed by the casual reader.

The State and Economic Life. League of Nations, World Peace Foundation, Boston, Mass., 1932. *Pp. iii,* 184. $1.50. The International Institute of Intellectual Cooperation has edited and published this work in pursuance of a decision taken by the Conference of Institutions for the Scientific Study of International Relations at its fifth annual session, held at Milan on May 23-27, 1932.

We find here general addresses and discussions of the statesmen of note (such as Professor M. J. Bonn, Dr. Hugh Dalton, Dr. Ed. F. Gay, Professor Mantoux, Professor J. T. Shotwell, Professor V. Joachim, Professor Virgile Madgearu, etc.) regarding the topic of this book, with special reference to international economic and political relations; in addition, we have here reprinted the summarized and the most important parts of the memoranda, submitted

by Austria, Czechoslovakia, Denmark, France, Germany, Great Britain, Italy, and Roumania, which, in general, give accounts of measures taken in each country, more especially since 1918, in regard to international trade, and of such measures taken in other countries as had particularly affected their own countries, together with occasional accounts of the motives underlying the domestic measures adopted. In this world of ours, terribly sick with economic jingoism and patriotism, it should prove most useful with its sensible and sane suggestions.

Japanese Government and Politics, by Harold S. Quigley. The Century Co., New York, 1932. *Pp.* 442, *xii.* $3.50. Dr. Quigley, Professor of Political Science at the University of Minnesota, provides us with a very timely volume, which aims to give us a general view of Japanese political life and institutions. In view of the fact that Japan is now trying to make the world safe for imperialism, it is imperative to learn more about the underlying factors of Japanese political life, which are driving Japan on her present path of insensible conquest. The author analyses skillfully and ably the persistence of traditional forces, such as the elder statesmen, the military and naval ministries and their related general staffs and superior councils, the Privy Council, and the Imperial Household Ministry, and shows the influence of these forces over the Emperor, the parties, and the Diet, in addition to dealing with the functions of the political parties, the conduct of elections, legislative processes, the structure of the government. Nearly 100 pages are devoted to the documents of value. The volume belongs to the series edited by Professor Frederick A. Ogg of the University of Wisconsin.

The Development of the Peace Idea and Other Essays, by Benjamin F. Trueblood. Boston, 1932. *Printed by the Plimpton Press, Norwood, Mass. Pp.* 243, *xxviii.* Edwin D. Mead has collected and issued addresses and short articles of the late Dr. B. F. Trueblood, who served as secretary of the American Peace Society

from 1892 to 1915, and died in 1916. The character of the publication can be judged from the introductory remarks of Mr. Mead, who has the following words of appreciation for Dr. Trueblood:

"He was the best scholar who had ever been related officially to the American Peace Society, and one of the greatest scholars associated with the peace cause in America. . . He was a life-long student of philosophy and theology, of history and politics. A ready and impressive speaker, he gave innumerable addresses for the peace cause all over the country. A cogent writer and a good editor, he made the *Advocate of Peace,* the organ of the Peace Society, for a long period the best international journal in the world. . . . When Dr. Trueblood began his service as secretary of the American Peace Society in 1892, and for many years afterwards, it is right to say that he was the only professional peace worker in the United States, the only man who made service of the peace cause his vocation."

The articles by this peace worker truly reflect his emotional urge to serve the cause.

Heading for War, by W. H. Edwards, Payson & Clarke, New York, 1928. *Pp.* 162, $1.50. The author, a well known German journalist aims to demonstrate that Europe is not strong enough to enforce a peace policy and that the pacific states of Europe are not strong enough without the aid of a dominant economic factor to enforce peaceful settlements of international disputes. He believes that the European states cannot hope "to appeal for American assistance unless they succeed in demonstrating to the satisfaction of American public opinion that American intervention is not destined to be an intervention in favor of Party A or Party B in a European conflict, but that the States, faithful to the ideals which prompted their entry into the World War should use the lever of the inter-allied debts to make peace secure for all States, large or small." (p. 125). As a journalistic account, this is well written. Possibly, the viewpoint of the writer would have been changed should he have been writing the volume now, when the war debts are a dead horse.

The Crisis of Capitalism in America, by M. J. Bonn. John Day Co., New York, 1932. *Pp.* 232. $2.50. There is, of course, no end to the books which tell us what is wrong with this world of ours. This one stands out. Another interesting characteristic of it is that this distinguished German economist analyzes the United States better than many a similarly trained American could really do; this is due to the fact that as an outsider Dr. Bonn has the sense of comparison and probing. No doubt, his conclusions, and especially those comparing the American system to that of communism, will hurt many well-intentioned patriotic citizens of ours, who do not like to have their economic fallacies questioned. Unquestionably, there is a crisis of American capitalism. Dr. Bonn brings out clearly its influences on international relations. He also knows another American trait—optimism. Thus he hopes for better times because "the American political temperament is very much like the American climate, subject to sudden violent change." (232). This goes a little too far, we believe; after all, the problems of the world will not be changed so much by temperament as by just a little of common horse-sense. But evidently today horse-sense is much below par.

NOTES ON THE PRESENT ISSUE

An important new editorial department is begun this month in "World Advance: A Monthly International Review" by Mr. Oscar Newfang, author of "Development of Character," "The Road to World Peace," "Harmony Between Labor and Capital," "The United States of the World," and "Capitalism and Communism." Under the title of "World Advance" Mr. Newfang will each month present his analysis of some specific trend, event or situation marking progress in the direction of world order.

Dr. C. W. Young clearly and forcefully expounds the argument for a Federated World, continuing the general thesis first expounded in *World Unity* by Mr. Carl A. Ross and since then made a definite editorial principle in the article by Mr. Oscar Newfang published in December, 1932.

The race problem has been approached from different directions by three authors this month. Dr. Clinchy's contribution on Jewish-Christian relations will be read in the light of conditions in Europe. Perhaps in the future the old sharp distinction between races and between religions will grow less, as most social problems tend to fall into one of two classifications—the problem of minorities, and the problem of international relations. In any event, the overcoming of traditional prejudice is the central issue.

"Whither Bound Religion?" concludes in the present issue. Mr. Anderson has gathered together a significant series of sincere, straightforward statements from members of different religious bodies. The question mark remains, but it is possible to discern from these views that a common basis of agreement is rapidly coming into existence from realization of the extreme need to reinforce the ethical note struck in every true faith.

In fact, the "Unity in the World of Measurement" described by Dr. Krantz from the point of view of science, suggests the most urgent advance needed in the realm of religion. No religion can be measured by any other religion, but every religion today is being estimated by the measure of a world crisis.